

Chapter 1 : Freedom of Simplicity: Finding Harmony in a Complex World by Richard J. Foster

*Freedom of Simplicity: Finding Harmony in a Complex World [Richard J. Foster] on theinnatdunvilla.com *FREE* shipping on qualifying offers. A revised and updated edition of the manifesto that shows how simplicity is not merely having less stress and more leisure but an essential spiritual discipline for the health of our soul.*

Freedom of Simplicity Book Review: Freedom of Simplicity May 22, By Shannon 4 Comments This post may contain affiliate links and this site uses cookies. Click here for details. In Freedom of Simplicity , Richard J. Foster explores the surprisingly complex topic of simplicity. Though many books have helped shape my outlook and how I practice my faith, this book remains one of the most influential. In the first half of the book, Foster defines simplicity and explains its Biblical roots. He provides clear and convicting Old Testament and New Testament examples that illustrate how simplicity is a call given to every Christian. He then provides examples of how the saints practiced simplicity throughout church history. In the second half of the book, Foster describes and provides advice on the practice of simplicity. He begins by discussing inward simplicity wholehearted focus on the Lord and outward simplicity budgeting, sensible buying, giving, etc. He then discusses the practice of simplicity within the church and the larger world. When seeking simple living, it is very easy to fall into legalism or outward expressions that lack conviction. Thus, I am very appreciative of how Foster addresses the outward expressions of simplicity. He steers clear of checklists and steps. Simplicity is far too complex and too personal to be achieved through these! He does provide many practical examples, though, which I find to be very useful. Though unwavering in his commitment to living simply, Foster is very realistic. For example, he discusses the topic of buying things for their usefulness instead of their status. He uses clothes as an example, suggesting that we should be more concerned with wearing clothes until they wear out than with the newest fashion. During this discussion, he mentions that this is particularly difficult for teenagers. He suggests that we should address this with tenderness, love, and encouragement by not exposing teens to unnecessarily ridicule from their peers. This is a great example of how Foster addresses difficult topics in a sensitive and realistic manner. This book was written some time ago, so the statistics Foster provides on topics such as world hunger are outdated. Unfortunately, in many instances the current statistics are more dismal. These outdated numbers indicate that the topic of this book is just as relevant as ever! Have you read Freedom of Simplicity? What did you think of it? What other books have you read on the topic of simplicity?

Chapter 2 : Freedom of Simplicity | ZDL Books

Simplicity is not merely a matter of having less stress and more leisure. It is rather an essential spiritual discipline that we must practice for the health of the soul.

Foster is usually wise enough to know that enforcing a lot of these disciplines and practices as a "law" is legalism. His thesis is simple no pun intended: Simplicity exposes our numerous "false selves. Here is where it gets tricky. Foster knows he cannot "make" any of his suggestions a law for the As far as spiritual disciplines books go, this is one of the better ones. Foster knows he cannot "make" any of his suggestions a law for the Christian life, otherwise he is going beyond the gospel. Some of the earlier SoJo guys did just that, but to their credit they later retracted their Galatianism. But he does give practical suggestions and many of them are quite good. Great section on prayer and fasting. Great section on the False Self He advocates multinational institutions to fight multinational institutions. He praises the IMF as a possible rescue organization for the poor. So which is it? He makes the astute observation that spiritual principalities are behind many unjust social structures Further, he is correct that these principalities can empower evil multinational corporations. The problem is he paints himself into a corner: This cure is worse than the disease. Further, he says exousiai in Romans 13 means spiritual principalities. That reading really strains the rest of the text, those his larger point holds. I enjoyed it more than I thought I would. He is much more balanced than Sider et al. He writes with the wisdom of experience. He had so much more to say on the spiritual discipline of simplicity that what was originally one chapter in the Celebration of Disciplines book became a book itself. I read it because I believed Richard Foster had experienced a level of spiritual depth that I could only dream of before now I discovered I was After being so inspired and challenged by Celebration of Discipline: I discovered I was right. This book began a decade of searching for peace in a place that very few other Americans seem to look. There is no way that we can build up our willpower, put ourselves into this contortion or that, and attain it It is a discipline because we are called to do something. That has its place, but it is a minor place, almost a childish plac "A pivotal paradox for us to understand is that simplicity is both a grace and a discipline That has its place, but it is a minor place, almost a childish place. The deeper reality in obedience is the kind of spirit it works into us. It is a spirit of compassion and outreach. It is a spirit of sensitivity and trust. Once this inner disposition has taken over our personality, material blessings cannot hurt us, for they will be used for right purposes. This book should be pulled out every five years and read again.

Chapter 3 : Freedom of Simplicity (Audiobook) by Richard J. Foster | theinnatdunvilla.com

Freedom of Simplicity is an excellent example of his ability to explain a subject, its history and relevance, all the while taking the time and space to lay a groundwork for application in many areas of life.

The Passover Seder expresses within itself two opposite themes. There are the bitter herbs and the charoses that symbolize the hardship and bitterness of the enslavement in Egypt. On the other hand, the cups of wine, the beautiful meal and the act of reclining all symbolize the freedom and wellbeing of our liberation. Reconciling these two opposite features of the Seder night is simple. For we need to remember both the hard times before liberation and the subsequent good times. How can matzah be the symbol of both slavery and freedom? But the matzah itself, the most important element of the Seder, remains a paradox. On the one hand, matzah is meant to symbolize freedom. The Torah itself describes it as such, "Seven days you shall eat The matzah therefore symbolizes the escape to freedom. We are also enjoined to eat the matzah while reclining, like the drinking of the cups of wine, because it is an act of freedom, unlike the bitter herbs which symbolize slavery. Yet matzah is called "lechem oni" usually translated as "bread of affliction". It is as simple and bland as could be -- flour and water. It is not processed i. Just plain flour and water dough, unceremoniously tossed into the oven. How can that express the thrill of freedom and wealth? How is it integrated with the splendidly set table, the lordly reclining, the heady cups of wine? The Maharal 16th century philosopher answers the question by reinterpreting the words "lechem oni" which he translates as bread of "poverty," rather than bread of "affliction. The answer is that the opposite of freedom is dependence. When someone has imposed his dominion over us and we need to request permission to do something, we are not free. And an internal dependence is even worse than a dependence on an external element. A person who cannot survive the day without a pack of cigarettes is no longer a fully free man. He is restricted by the need for cigarettes. But cigarettes are still an alien element. What about our "needs"? The greater our "needs," the more subservient we are. If our "needs" include eating out, then we must earn enough to eat out, live in proximity of good restaurants, spend the time to think and find those restaurants, etc. The more we need to control others, the less genuine friendships we can forge, and so on. It is flour and water -- nothing more. The backpacker has by far a greater range of travel than the jetsetter. The Torah reinforces this point by explaining that matzah is eaten because "you left Egypt in great haste. God chose to redeem Israel at a certain moment in time. Had Israel chosen to dawdle over their possessions and checklists, that moment would have snapped shut forever. It was only because they grabbed their half-baked breads and ran that they caught the open window of time, so to speak. Even in contemporary history we have witnessed this phenomenon. Some Jews did not escape Germany and other countries because they did not have means to do so. This was a terrible tragedy. They could not simply leave everything and run. Their possessions and means became chains of slavery instead of vessels of freedom. This has repeated itself in Arab countries as well. But the question remains. If freedom is about a simplification of needs, why are so many of the celebrations of freedom on the Seder night marked by the display of comfort and plenty? Why the beautiful table, the cups of wine, the reclining, the new clothing? Let us use an illustration to explain this point. A person acquires a car. Does that enhance or restrict his mobility? The answer is that if the person becomes so needy of the car that he can no longer walk even a few blocks without it, then the car has enslaved him. But if he continues to walk wherever possible, and uses the car to extend his range of mobility, then the car has extended his freedom of mobility. So too with any bounty that God bestows upon us. If they become "needs," then we are enslaved by them. If they are seen as opportunities, then they extend our liberty and freedom of choice. As human beings, freedom is our most cherished attribute. Free choice is the essence of being human. To attain our full measure of freedom, we must avoid shackling ourselves with "artificial" needs. The less our needs, the greater our freedom to act upon the principle and do what which is right. And when we have attained that total freedom, then the wealth and bounty that God has bestowed upon us become tools for growth and accomplishments, rather than chains of needs that must be serviced. We look around and observe the table, the meal, the wine, and learn to partake of them not as enslaved hedonists, but as free men.

Chapter 4 : Book Review: "Freedom of Simplicity" by Richard J. Foster (The Prayer Foundation)

The practice of simplicity in the New Covenant is spelled out in faith in Christ the center, identification with the poor, awareness of the dangers of wealth, the incendiary fellowship, ability to surrender one's rights for the good of others, and unconditional generosity.

Chapter 5 : Freedom of Simplicity - Renovare

Freedom of Simplicity by Richard J. Foster Written in the same warm, accessible style as Richard Foster's best-selling Celebration of Discipline, Freedom of Simplicity articulates a creative, more human style of living and points the way for Christians to make their lives "models of simplicity."

Chapter 6 : Freedom of Simplicity - Richard J. Foster - Google Books

Free shipping on all U.S. orders over \$10! Overview. Written in the same warm, accessible style as Richard Foster's best-selling Celebration of Discipline, Freedom of Simplicity articulates a creative, more human style of living and points the way for Christians to make their lives?models of simplicity."

Chapter 7 : Book Review: Freedom of Simplicity

The core of freedom, on the personal level, is the simplicity of one's base of "needs." Even emotionally, our freedom is curtailed by our "needs." The more we need "social approval," the less we are able to do what is right.

Chapter 8 : The Freedom of Simplicity

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Chapter 9 : Freedom of Simplicity Quotes by Richard J. Foster

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